

Doctrine of the Cross,

O R T H E

D U T Y

O F

Christian Suffering.

As it is Necessary and Subservient in order
to the Obtaining Eternal Salvation.

Delivered in a S E R M O N on *Matth.*
13. 20, 21.

By RICHARD STAFFORD.

*Ye are they which have continued with me in my Temptations,
and I appoint unto you a Kingdom, as my Father hath
appointed unto me. Luk. 22. 18, 19.*

*Confirming the Souls of the Disciples, and exhorting them
to continue in the Faith, and that we must through much
Tribulation enter into the Kingdom of God. Acts 14. 22.*

Causa, non Pœna, facit Martyrem. — Cyprian.

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ADVERTISEMENT.

THese are to give Notice, That I have several other Practical *Sermons* or *Discourses* of mine own Composing (which contain many Precious Truths) lying by me in Manuscript. Which if they, who have the Plenty or Competency of this World, would be *ready to distribute*, and *willing to contribute* towards the outward Labour and Charge of the Printing and publishing of them, it would be for the Glory of God, and for the Edification and Benefit of his Church and people; and consequently it would be a *good Work* in such persons who shall be helpful and any ways assistant herein, for which same they would be Rewarded by God in the Life that is to come.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life. 1 Tim. 6. 17, 18, 19. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain Good Works; these things are good and profitable unto men. Titus 3. 8.

T O T H E

R E A D E R.

WHilst I was in the course of my Ministry, as if I had spoken Prophetically, or rather by way of anticipation on the Lords day foregoing, I had Occasion to mention how that when Eldad and Medad did Prophecie in the camp, Joshua the Son of Nun, the servant of Moses, one of his young Men answered and said, my Lord, Moses forbid them, I did thereupon Remark in these very words, Those who now a days get their living by the Trade of Preaching, do think and talk after the like manner, it is Pity such an one should be suffered, the Justices of the Peace, and civil Magistrates should forbid him, (which Temper and Disposition is contrary unto that of Moses and of Paul, in Numbers 11. 28, 29. Phil. 1. 15, 16, 17, 18. 19.) and it seems to have been literally fulfilled in the same following week: for as I have good Reasons to believe and understand, that he was put in mind and Instigated so to do, by some of the outward and wordly Priesthood: (for there is also a wordly Sanctuary, Heb. 9. 1. and a wordly kind of Religion at this day; Behold there came a sudden and Unexpected order from the chief Man of the Parish to the owner of the House wherein I

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Preached,

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*Preached, forbidding my Preaching or Prophe-
sing any more in that place. But when I told my hear-
ers thereof, I said and promised that for my part,
I would fear no more. nor be dismayed nor be
lacking. Jer. 23. 4. But if he had continued in
forbidding, (which Blessed be God for charging
his heart he did not,) I would have come to the
House nevertheless at the time appointed, and there
have appeared in Person for a sign and witness, Ex-
pecting whither only two or three would have come
to enquire whither the Word of the Lord was
Preached there or not; And if any one besides
would have lent a Room elsewhere, or if any People
would have stood by, as Jesus sat on the Well. Joh.
4. 6. and did there talk the things pertaining to the
Kingdom of God with the woman of Samaria. And
as it shall be said in the day of Judgment, that He
taught in our streets. Luk. 13. 26. which was either
when the People would not admit him or Mi- nisters in-
to their Houses, (for Christ teaches by his Mi- nisters at
this day) or perhaps they did choose to Teach in the
streets, on Purpose for the more Publick manner,
and Notification thereof, that it might turn to them
for a Testimony. Luk. 21. 13. and for the sake
of commonly a Greater concourse of People, Or as
Paul went to the Sea shore, where Prayer used to be
made, and several resorted unto him, and there he
sat down and spoke unto the People. Even so I had
thought, purposed and resolved within my self, in
some place or other, or some way or other, even in
the most orderly manner as the necessity of such a
case*

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case would have permitted, to read out of my written Roll. Jer. 36. 6. (from whence note that Reading of Sermons is both lawfull and acceptable with God,) and also to have spoken without book, such words as the Lord and his Spirit had put into my Mouth, and furnished me withall.

And though what doth exceed common Apprehension, or what is somewhat unusual, is Esteemed by the mixt Multitude and Generality of People for Madnesse or Crasiness, (which would have confirmed the Reproach that hath been so common in the Mouths of many People, and perhaps some of mine Adversaries would have been glad of my shewing such an occasion thereof,) yet this is to think and talk after the manner of Men; for notwithstanding that Reproach, yet what is exactly according to the method of God, and the Scriptures of Truth in such a case, I ought to have done it nevertheless, and to have left the Issue and Event to God, who would have rehearsed up the same, and have rolled off that Rebuke from his Servant and Minister, in the day when he writeth up the people. It is a certain rule, and always to be observed, that when we are in the way of Duty, we ought in no wise to leave that undone Out of fear of the Reproach of Men, and in being afraid of their revilings Isa. 51. 7. or for their several, kind of sayings, let them be what they will.

But the Proof and Tryal of this did not come so far, for as Jacob said to Laban, God hath seen mine Affliction, and the labour of mine hands, and Rebuked thee yester night. Gen. 31. 42. so altho' he

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he did send such an order, perhaps in a fit of Passion (the wrath of Man worketh not the Righteousness of God :) yet probably upon second thoughts and consideration of the exceeding Peril and Danger of hindering the word of the Lord, it being no less then shutting out of Heaven, inasmuch as God will not suffer them to Reign with him in Glory, who would not have him reign over them here on Earth, by his word, and those whom He ordains and appoints for the Preaching and Ministration thereof. for indeed unless I was sent and ordained by God. I could no more Preach nor yet make and compose Sermons, then I can now speak any the most Strange language which I understand not. But this is a call and evidence of Gods putting into the Ministry, because he hath enabled me. 1 Tim. 1. 12. for it. Here is an answer, to that vain objection and bare contradiction of many People. Or perhaps God did see mine Affliction herein also, (for I was very much Afflicted at the hearing of such an order, and it was to me as if I had been cut or struck at the heart,) and the labour of mine hands among ye, and he was willing to continue it a little longer, and therefore God rebuked him by silent and inward thoughts to his Soul, for so it was that he did not continue to utterly forbid and hinder, but he seem'd to intimate that I might again proceed on in my Ministry as I do this day.

As this was the true occasion of my first composing this following Sermon, or discourse : so of the Publishing thereof, let this reason be assigned, viz. the

The Preface,

The Lord God hath given me Tongue of the Learned, that I should know how to speak a word in season. Isa. 50. 4. So the ensuing Treatise is a Word in Season, that is, proper and suitable unto the present Generation. For as heretofore, Christ Crucified, was to the Jews a stumbling block, and to the Greeks foolishness: so even now we live in an Age and Country, wherein the Doctrine of the Cross, and the Duty of Christian suffering hath been exploded, and esteemed folly and thereupon to little Practised even by such as hold fast the name of Christ but they have denied his Faith. Which hath so come to pass, because of the Transgressions and contrary doings of Men, who have made their choice, rather to Sin, then to Suffer; but notwithstanding that, yet still it is expected from such who are indeed the Ministers of Christ, and Stewards of the Mysteries of God, He that hath my Word, let him speak my Word Faithfully, Jer. 23. 28. Moreover it is required in Stewards, that a Man be found faithful. 1 Cor. 4. 2.) especially in such a Time, when People are so very much corrupt and gone aside from the same, (for this would be to shew unto them, the paths of Life: O, that they would walk therein,) nevertheless to Teach and affirm constantly the Truth as it is in Jesus.

If Peradventure, God would give unto such Repentance to the Acknowledging of the Truth; and that they recover themselves out of the snare of the Devil, who are taken captive by him at his will.

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Matth. 13. 20, 21.

But he that receiveth the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it ; yet he hath not root in himself, but dureth for a while, for when Tribulation or Persecution ariseth because of the Word, by and by he is offended. Or as it is in another Evangelist.

Afterwards when Affliction or Persecution ariseth for the Words sake, immediately they are offended.
Mark 4. 17.

TRuly, there are but few now a days of that mind, who care to go to Heaven that way, *That ye may be counted worthy of the Kingdom of God, for which ye also suffer.* 2 Thes. 1. 5. (By the way, It is one thing to be worldly Wise, but another to be wise unto Salvation.) But the Opinion of the worldly Wise, and outward Worshippers, yea, and of most who are called Christians at this day, is, That if they only shall be counted worthy of the Kingdom of God who suffer for it; or if they *must enter therein through much Tribulation.* Acts 14, 22. God may keep his Kingdom to himself as to them ; for they do not care to go to Heaven that way : But it is truly said of such in the Book of Job, which is fulfilled at this day, and in this Country of ours, *Take heed, regard not Iniquity, for this thou hast chosen rather than Affliction,* Job 36. 20. When they see, or perceive, or do but apprehend, yea, in most cases, falsely surmise, that the Cross of Persecution is coming upon them ; as when they took hold of the young Man

by his Cloaths, he left his Cloaths, and fled away naked. Even so now too many will *deny Christ* (as the denying of any part of the Word and Commandment of God, is denying of Christ, inasmuch as Christ is the Word of God) to avoid Shame, the Cross, and Persecution. Now if any deny Christ before Men, or refuses to own and confess any part of God's Word, such an one denies Christ; and him will Christ deny before his Father which is in Heaven.* Truly and in sad earnest, such people will never be counted worthy of the Kingdom of God, for which they do not care, nor will they suffer. If any are of this mind, who shall Hear or Read these Lines, I am to declare and make known to such, That there is somewhat wanting in them, which is absolutely necessary to Salvation. I mean, a willingness to take up and submit unto the Cross when we are in the way of Duty, and of serving God, as the Hearing of his Word certainly is. Saith Christ, *He that taketh not up his Cross, and followeth after me, is not worthy of me.* Mat. 10. 38. *If any man will come after me, let him deny himself, and take up his Cross daily and follow me.* Luk. 9. 23. So that it is not sufficient to be a partaker of the Afflictions of the Gospel once in our Lifetime (O my Soul, consider this thoroughly, and act accordingly.) But the Cross is to be taken up *daily*, at all Times, and throughout our Life, if we would indeed follow Jesus in the Regeneration, and if we would have our Souls when we die be where he is, even in Heaven above. *Father, I will that they also whom thou hast given me be with me where I am,* John 17. And then we should follow him now, *That as Jesus was, so we may be in this World.* 1 Joh. 4. 17.

The fearful and all lyars shall have their part in the Lake, which burneth with Fire and Brimstone. Rev. 21. 8. The fearful and all lyars. That is, such as are afraid to speak out, and bear Witness unto the Truth, for fear of displeasing

pleasing Men, or of Temporal Inconveniences and Punishment. And Lyars, these here meant are such as dissemble, prevaricate, and *pervert the Thing that is right*. Who speak contrary unto, or different from their own Consciences, and the Sentiments of their own Mind at the very time to please rich People, and to say as they say. Which is a sinful and wrong thing, although it be never so much practised abroad in the World, even by the Religious also, to the shame and scandal of pure and undefiled Religion. To set our Souls in order before we die, is to endeavour that there be nothing wanting in them. But in the Souls of such here spoken against, there is wanting the Spirit of Boldness, Trust, and the Spirit of Knowledge, and of the fear of the Lord.

1. They want that *Boldness*, which we read several times in the *Acts* of the *Apostles*, was in them the first Preachers of the Gospel, and of those who did Assemble to Hear them. Notwithstanding the Heathen did rage, and the Rulers of the Earth did set themselves against the Lord, and against his Anointed *Be ye therefore very courageous to keep and to do all that is written in the Law of Moses, that ye turn not aside there from to the Right hand, or to the Left. Josh. 23, 6.* So at this very day, and in this Countrey of ours, which is called Christian, but too many Anti-christian Practices do abound therein, I say and testify, that people must be very *courageous* to keep and to do all that is written in the Gospel of Christ, that they turn not aside therefrom to the right-hand, nor yet to the left: that is, not to one wrong Extream, nor yet to the other. If they will; indeed fulfil his last Commandment which he is recorded to have given in Commission unto his Disciples, *To preach unto all Nations, teaching them to observe all things whatsoever I have commanded you. Mat. 28. 20.* But if people are for the keeping some of the Commandments of God and
of

of Christ, and not of others, as this is the manner and usage every where; and this is the very Reason, by their *consenting with the Deed of them* (which is to partake of the same Sin and Guilt. *Psal.* 50. 18. *Luk.* 23. 57. *1 Tim.* 5. 22.) and by their *over-passing the Deeds of the Wicked.* *Jer.* 5. 28. That the Churches have Rest, and Liberty of outward Worship. This is one thing wanting in them. But at the last Day of Judgment, God will not accept of merely Acts of outward Worship, nor yet a partial Observation of his Law; for this will not be a Religion to the saving of the Soul. But as long as People are in this ignorant corrupt World, they are for keeping some of the Commandments of God, and neglecting others, the Devil holding all people by one catch or another. And to do this, there is not so much need of Courage, as of Cunning; That is, to know and discern, which of the Commandments of God are fit for them to observe, and which to neglect, in order to please Men, get Gain, or serve a worldly Interest to themselves. However such are called or counted Wise in their Generation, yet in the end of Time, and at the Distribution and Restitution of all things, they will be both pronounced, and also found Fools. And so contrariwise it is, as heretofore Christ crucified was to the Greeks Foolishness; so even at this day, that Appendix to it, the thing of Loss and Inconvenience is reckoned Folly by those who hold fast the Name of Christ. For they say of such an one who hath subjected himself to Loss, Trouble and Suffering, by following the Guidance of God's written Word, and the Dictates of his own Conscience, this or that Man is a Fool in his Religion. But themselves do rather hereby shew, that notwithstanding they do hold fast the Name of Christ, yet they have denied the Faith; for if they had but Faith, they would never think or talk after that manner, That when God promises, *For your shame you shall*

shall have double (that is, double Honour) and for confusion, they shall rejoyce in their Portion: therefore in their Land they shall have their Double, everlasting joy shall be upon them. Isa. 61. 7. This is to Recompence and make Amends for whatever Loss, Grief, or Sorrow they heretofore sustained in serving of God.

And Jesus answered and said, verily I say unto you, There is no man that hath left House, Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my sake, or the Gospel. (Now what is for the sake of the Word of God, is both for Christ's sake, and also for the Gospel.) But he shall receive an hundred fold now in this time, (that is, the same or like shall be made up unto him in this World: Behold herein the Goodness of God, but there is need of Trust and Faith on him for it, or otherwise it will not be had) Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands (God will at present supply all this by his other Creatures. I have by Experience found it so, when my Father did forsake me, the Lord did take me up and provide for me by the Ministration of his other Servants. Blessed be his Name for it, so that I am become an experimental Witness, which is the best and most satisfactory kind of any) with Persecutions; (these also have continued, but they were also much sweetned) and in the World to come Eternal Life. Mat. 10. 29, 30. As when Samuel anointed Saul, he confirmed the same by foretelling of three Signs. And let it be (saith he) When these Signs are come unto thee, that thou do as occasion shall serve thee, for God is with thee. 1 Sam. 10. 7. Which Signs exactly so came to pass, and were fulfilled according as he had foretold, as may be seen throughout that Chapter. Even so it is a certain Rule, to be surely believed, and constantly depended upon, That where God promises to do some things in this Life, and some things in the Life to come, as this precious Promise of Mark 10. 29, 30. is made

made up of both, then if God performs and doth according to the things promised in this Life, this is an Earnest and Pledge in hand, that his other words will be also *fulfilled in their season*. Luk. 1. 20. And God having already done this for me (Blessed, and ever blessed be his Divine Goodness for the same.) This is a comfortable and assured evidence unto me, that he will give me in the world to come Eternal Life. As also it doth confirm me abundantly, and satisfy me clearly, that notwithstanding I do bear in my Bosom the Reproaches of the Mighty People, that I have been and am indeed a doing the Work of the Lord all along. *By this I know that thou favour'st me, because mine Enemy doth not triumph over me*. Psal. 41. 11. By this I know that thou, O God, hast had a work for me to do in the Great and Populous City of this Nation, because that I have lived there upon thy Providence, and Providing, and the Ministration of thy Servants, when I had not in my Purse and Scrip, as from my Kindred according to the Flesh, what would maintain or provide for me three Weeks, or three Days. It is agreeable to the method and doings of God, to send out his Extraordinary Messengers and Disciples with a *Provide neither Gold, nor Silver, nor Brasse in your Purses*. Mat. 10. 9. And when I went out, I had not sufficient both for my Journey and Stay there, tho' I can withal make the same Return, that when God and Christ sent me out thus, Lackest thou any thing? Truly nothing absolutely necessary, for I have fed to the Full, and to the satisfying of my Soul, and yet much more to the Peace of my Conscience, that when I have been at my Father's Table. I do on purpose here relate and make known what the Lord hath done for my Soul. *And he hath put a new Song in my mouth, even praises unto our Lord; Many shall see it, and fear and trust in the Lord*. Psal. 40. 23. That they who shall hear or read this, may learn and remember from such a poor and mean

mean Example as now writeth this, whom God hath carried through and preserved all along, *He brought me also out of an horrible Pit* (where in a Litteral sense Men did ride and trample over mine Head) *and out of the misery Clay* (although the deliverance is not yet through and perfect) for I hope that he will set my feet upon a Rock, and establish my Goings. But this I do the more willingly rehearse, to encourage others to have Faith in God, and to trust in God, as they are serving him faithfully and truly in that Work he hath sent them here on Earth for to do.

The Sixth Chapter of *Daniel* throughout is mighty full, pertinent, and expresse to this purpose, where the Devil had a mind to raise Persecution against *Daniel*. Which the Great God over all suffered, to prove his Servant. And thereupon Satan frames a Device to affrighten *Daniel* from praying unto God, by threatning him with the Lions Den. But when *Daniel* knew that the Writing was signed, he went into his House, and his window being open in his Chamber towards Jerusalem. (One would think he might have shut it then, and Prayed softly to himself, and lock'd his Chamber door, that none should see or hear him to give the least Information. But Boldness, and Trust, and the Fear of God made him to do thus. For it is here Recorded, *He kneeled down upon his Knees three times a day, and Prayed, and gave thanks before his God, as he did aforetime.* Ver. 10. Well, what is the Consequent hereof ? He is put in the Lions Den, yea, and taken out of it again alive, safe and sound: The Text going on to add in an observable manner, *So Daniel was taken out of the Lions Den, and no manner of hurt was found upon him, because he believed on his God.* Ver. 23. Mark, and remember the reason hereof, for it is worthy to be written in Letters of Gold, **BECAUSE HE BELIEVED ON HIS GOD.**

The Promises of present Comfort, Stay and Support, and also of the future Recompence are so full and many throughout the whole Book of God, which are annexed to the sustaining any Loss or Suffering for his sake, his Word, and Worship, that we may be perswaded of them, and embrace them, yea and act accordingly (if all along we do according to the revealed Will of God, and *we see to it that our matters are good and right.* 2 Sam. 15. 3.) so that if we fall into them, and thus come in for Sharers and Partakers both of the present and future Benefits, which God that cannot lye, hath promised to them that Suffer, or are Persecuted for his sake, his Name or Word, In all this and the like, *the Spirit of God and of Glory resteth on us, and let us not be ashamed, but let us glorifie God on this behalf.* 1 Pet. 4. 16.

Sirs! Mistake not, nor yet deceive your selves. The way to Heaven is the very same as it was in the Days of Old, or antient Times. *No Cross, no Crown*, no reigning with God hereafter, unless we Suffer for him here. The Scripture is expresse to this Purpose. *But if ye be without Chastisement, whereof all are Partakers, then are ye Bastards and not Sons.* Heb. 12. 8. *Yea, and all that will live godly in Christ Jesus shall suffer Persecution.* 2 Tim. 3. 12. Whosoever even in these days will strictly and universally observe all his Laws and Directions; who is fully resolved to keep a good Conscience in all things; Who will reprove Sin in his Brethren and Neighbours, according to what is commanded in *Levit. 19. 17.* and do this indefinitely, without Respect of Persons, not thinking that rich People sin more excuseably than others, nor yet are they allowed to transgress, but they ought to obey the Word of God all one as the Poor: yea and *reprove them sharply.* Not mincing or softning the Matter, as the Reproof of old *Eli* was to his Sons; for which the Holy Ghost saith, *He restrained them not.* But whosoever is zealous for his God, and will approve him to him-

himself only, and not as unto Men, such even in our hypocritical Times shall endure Persecution or Reproach, and other worldly Losses and Inconveniences. But as for those that seem to be Religious, and make a fair shew in the Flesh, who may observe some of the Laws and Directions of Christ, but not all of them; and who are for keeping a good Conscience in some things, but not in all things; who are for pleasing and flattering rich People, and walk according to the course of this World, and in the way of the Multitude, and they are of that Pharisical Temper, as to *justify themselves before men*. Luk. 16. 15. and they make it their Chiefest care to seem outwardly Religious and Righteous; such indeed and the like may (as the false Prophets were of old, to whom a wo was pronounced for this Reason) *Be well spoken of by all men*, or at least by the Generality of the world; although they will not be well thought of by the Saints of the most High; for these know and discern their Hypocrisie and partial Goodness.

The reason why the several Churches, and the People of different Perswasions at this day have external Rest and free Liberty of outward worship, is because they consent and partake with other Men's Sins; and because they do not stand up and are zealous for all the Commandments of God. But if they once did thus, or if they did but once begin to Reprove Spiritual wickedness, Sin, Iniquity, Transgression and Hypocrisie in High Places, the Devil would quickly go out again *to make war with them which keep the Commandments of God*. Rev. 12. 17. And he would raise Strife, Opposition and Persecution against them. For the nature of that Infernal Spirit is not changed, nor doth cease at this day; nor yet hath God ty'd him up, as appears by those manifold Transgressions and mighty Sins, which are now done abroad in the world.

It is reported of *Ambrose*, who was a Saint and Servant of God in his Generation, that in his journeying he came to an Inn, where calling for the Inn-keeper, and beginning to discourse with him (by the way, the Talk of people was then more Divine, serious and edifying than it is now a days) when the Inn-keeper told him he had never any Affliction in his Life, *Ambrose* thereupon immediately remov'd his Quarters from that House, concluding within himself, that such an one was no good Man, nor yet had the favour of God. He judged other wise than the world judgeth now ; for they would look upon this to be an especial mark of the favour of God. But truly herein the people of the world do err, not knowing the Scriptures, nor the manner of God's dealing towards the Children of Men ; For indeed if we look into the glass of the Word, we shall there see and find, that present Impunity and Prosperity are rather signs that such, who have them, are Bastards, than the Children of God ; That they *are men of the world who have their portion in this Life.* Psal. 17. 14. from whom *David* prays by the Spirit, that his Soul may be delivered, and not be with them. Which is also the desire of those who have Faith, and true Understanding in the Things and Dispensations of God. Better is afflicted Innocency than prosperous Iniquity ; *and a little that a righteous man hath, is better than the riches of many wicked.* Psal. 37. 16. As for my part, when I see or hear of any who have the Name or Character of very religious and honest People ; and yet they never did, nor do lie under Persecution or Reproach ; if they be not afflicted one way or another, nor yet spoken against by some or other, verily I do suppose and conclude such to be either Hypocrites, or rather partial Christians, such as keep some of the Commandments of God, and neglect others. The reason whereof is this, because I know not how to reconcile the State of such People

People unto the Scriptures of Truth. For if any be without Persecution or Reproach, Affliction or Chastisement (whereof all the Servants of God in all Generations and Countries have been Partakers.) Either the Scriptures are not true which speak universally of some kind of Affliction or Hatred to all God's people (which would be horrid Blasphemy to affirm; for Heaven and Earth shall pass away, rather than one tittle or jota thereof shall fail, until all be fulfilled) or rather, which is the very Truth, such people who thus escape scotfree from any Trouble or Vexation from the World, are none of the People, Saints, and Servants of God; although they outwardly seem or pretend never so much to be so. After that our Saviour Jesus Christ (who had the Character from God, that he was his beloved Son) had with excellent Arguing, shewed the unreasonableness thereof, that the World should hate Him or his Disciples in *John* 15. 18, 19, 20, 21, 22, 23. 24. He sums up, and concludes that whole Discourse with this observable Truth, *But this cometh to pass that the Word might be fulfilled, which is written in their Law, they hated me without a cause.* Ver. 25. And so it comes to pass even now (for the Scriptures hold alike true as to all Persons, Times, and Places) That there is no going to Heaven, or entering into the Kingdom of God without some tribulation or other. Yea, it must be of that kind of tribulation also which arises from matters of Duty, and from true Serving of and obedience to God. For if it were not, or should not be so, the Scriptures would not be fulfilled and found true. Good God! what a strange kind of ignorant and corrupt World do we live in? Many of my Countrey Men and Neighbours (*I was a reproach among all mine Enemies, but especially among my Neighbours, and a Fear to mine Acquaintance.* Psal. 31. 11.) have been, and are offended at him, who writeth this, merely because he hath gone through a considera-

able deal of Trouble, as if he was therefore an Hypocrite, a Deceiver, or deceived in his Religion. Which was the very same Surmise and Reproach, that those his two called Friends had of, and fastened on Job. As to which, God himself witnesseth on his behalf; *They have not spoken of me the thing that is right, as my servant Job hath.* Job 42. 5. And so it is as to the aforementioned Imagination and Saying, That such an one is an Hypocrite, or Deceived, or silly and foolish, as to the Management of his Religion, because his Religion hath occasioned suffering and Trouble unto him. Whereas in deed and in truth this Reproach turns upon themselves. For if judgment be made hereof by the sure Word of God, This argues, yea and demonstrates themselves to be Hypocrites or deceived; as certainly all those are who obey but a part thereof, and not the whole Law of God. Yea and fools, in that they lose the future Recompence, promised unto Suffering for Well-doing. Who so order their Religion, that it costs them nothing of Expence, Trouble, or Inconveniency. Whose Religion fits so loose upon them, that they fashion, and turn, and change it according to every wind of Temptation and Trial; that they may have it always in their back, and to blow with them. Who love to swim with the stream, although it tends to the bottomless Pit. Who are for walking all along, or for the most part according to the course of this World, and to do as most do, although as sure as Scripture is true, this is the ready way to be condemned with the World. True indeed, that many times it is most for the present safety and ease of the Flesh, To walk in the way of the Multitude, and according to the course of this World, but only this is not the right way to Heaven. Of which they will not be counted worthy by God, or by Christ now, nor will they be admitted by them hereafter who are afraid, or certainly those will not who refuse to Suffer for his Name, and for the Testimony of his Word, or for the Hearing or Receiving thereof.

2dly, In

2dly, In that kind of People, who when Tribulation or Persecution ariseth for the Word, either before, or immediately afterwards they are offended, there is another wanting in them (and so their Souls are not set in order as yet, before the time draws nigh, that they must die, and go out of these Bodies.) That is, they want the *Trust on God*. Now this Word, *Trust*, is a relative Term, and presupposes some Danger or Difficulty. For as the *Apostle* proves, that the Object of Hopes is unseen things, by this kind of Arguing; *For what a man sees, what doth he hope for?* Intimating thereby, as if seeing was a kind of Knowledge and Certainty of such things; which is somewhat more, and another distinct thing from Hope. So here in like manner it may be Reasoned, if there was no Danger or Difficulty in such a thing, How could we trust on God concerning it? For the trust on God is not altogether so much to be exercised when we are walking in a Room, or when we are at Ease in our House, at a full Table, or in the midst of Health, Plenty and Prosperity; or when we are in a whole Skin, and have the World at will. I wist that most, yea all People can trust on God then. But herein is the true Excellency and Benefit (for only thus the present and future Good thereof are to be had) of trusting on God, *When the fig-tree shall not blossom, neither shall fruit be in the Vine, the labour of the Olive shall fail, and the fields shall yeild no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet I will rejoyce in the Lord, I will joy in the God of my Salvation.* Hab. 3. 17, 18. And so this is the Praise and Reward of trusting on God (for it goes beyond that kind of Trusting on God which the people of the world have) when we can trust on God in deep Poverty, Sicknes, or Imprisonment, under Losses, and the Opposition and Hatred of the World against us for our Duty, and for our Faithfulness unto and serving of God, then if we can say, yea, and

silent unto it in our Hearts, it is a good God whom we
 serve. When we find and perceive from within our
 selves all those outward Evils sweetned unto us by
 the Holy Ghost the Comforter. And when all this is
 come upon us, we have not, nor yet will we deal
 falsely in thy Covenant, nor put forth our hands unto Ini-
 quity, nor commit Sin, nor yet omit Duty, if we might
 be redressed and relieved from out of all of it. Truly,
 there is Faith and Trust in this. Faith, that God hath
 provided better things for us if we hold on in our Inno-
 cency and Integrity. And trust, that although these out-
 ward evils by their pressing and sitting heavy upon us, do
 well nigh consume and destroy us (saith the *Psalmist*, *I*
am almost consumed, but I have not so gotten thy Law) and
 make us to perish, yet we know and hope, that God will
 make a way for our escape (without our sinful compli-
 ances, or consenting with the deed of them) and work
 out deliverance for us by some means or other; or if we
 should die and lose our Life in them, that he will raise
 up this Life, and we shall again find this same Life in the
 Restitution of all things, to which will be further graft-
 ed on Life Eternal. When we can trust God so far be-
 yond the Grave (for this is further than we can now see
 him) that if we should die sooner in his service, and by
 doing his Work, for possibly he might suffer us to live
 longer in neglecting of it.) But then to hold on, and be
 verily perswaded so as to act accordingly, That it would
 be better for us, if the Will of God so be, than to have
 a longer Respite and Reprieve. This in very deed seems
 to be the superlative and highest Degree of all, and the
 greatest Instance of trusting on God, which can be, when
 we love not our Lives unto the Death; But we are content-
 ed to be of the Number of them who are slain for the
 Word of God, and the Testimony which they hold. Rev. 6. 9.

I have heard some talkative Christians use this follow-
 ing Scripture-Phrase in their Mouth, *That God may be*
glorified

glorified in them, whether it be by Life, or by Death. But herein is the Labour and Business, this indeed is the Excellency and Praise thereof, and in truth it is a real trust on God, to undergo and submit to the same. The Apostles and first Christians did just mention that Saying, but they did also set their Seal to it, even the Seal of their Blood. So they were doers of that Word, more than talkers thereof. Whereas those, who now a days seem to be Religious, do also use this Saying in their Mouth, but for themselves to experience and witness the same, if an hour of Trial should come, they would endeavour as much to excuse or decline it; although it be by the way of Sin, or omission of Duty. But give me the Man that is for doing, is most certainly the mind of God, as we may gather from his written Word, and and we also learn the same, because such is the mind of his Reasonable Creatures, who come most near to the likeness of God in Knowledge and Understanding, and of being without fear.

I might make a whole Sermon in Quoting and Amassing together those manifold Scriptures (as indeed there are very many of them throughout the whole Book of the Lord) which explain and confirm that Great Duty of Trust on God, in the same Sense and Meaning aforementioned. As indeed the very Nature of the thing is such, That there can be no proper Trust, unless there is some Hazard, or seeming and appearing Danger and Difficulty. But that place of *Habakkuk* 3. 17, 18. aforementioned, is sufficient to confirm the truth of this Observation. How exceeding full is the whole Book of Psalms in the Bible Translation especially) of Promises to this thing of trusting on God. *The Lord also will be a refuge for the oppressed, a refuge in Times of Trouble, and they that know thy Name will put their Trust in thee, for thou Lord hast not forsaken them that seek thee.* *Psal.* 9. 9, 10. *Blessed is that man that maketh the*
B 4
Lord

Lord his Trust, and respecteth not the Proud, nor such as
turn aside to Lyes. Psal. 40. 4. By the latter part of which
 Verse, we may see and learn, that to have respect unto
 Persons, or to give deference unto Man, or to give way
 unto Sin, or to turn aside to Falshood ; all this and the
 like is quite opposite and contrary unto the making the
 Lord our Trust. . But that that Man is blessed,
 who maketh the Lord his Trust, we have it not only af-
 firmed here, but almost in every one of the *Hundred and*
Fifty Psalms. Especially yet more in those who have the
Title and Inscription of, A Psalm of David. Therein is
 more said hereof (considering the like Quantity and
 Proportion of Words) than in the Books of *Moses*, or
 in the Writings of the *Prophets, Evangelists and Apostles*.
 Though all these also are sufficiently fraught with Bles-
 sings and Promises, made and annexed to the trusting on
 God. Why did *David* the sweet Singer of Israel harp
 more upon that String than others ? For indeed both the
Book of Psalms, and also the whole Book of God, and
 the Matter thereof is a well tun'd Cymbal. The reason
 hereof seems to be this, because that *David* wrote and
 penn'd these *Psalms*, during the time he was under con-
 tinued Affliction. (*Saul became David's enemy continually.*
 1 Sam. 18. 23.) and the Persecution of *Saul*. And God
 being all along with him then (for as God was with *Jo-*
seph in the Prison, so he is much, or rather more by his
 Spirit with his Servants in *Trouble*, than when they are
 out of it.) By the same Spirit he made known unto *Da-*
vid those his manifold precious Promises and Truths
 concerning *Trouble, Affliction*, and such like. How we
 should behave our selves under it until God gives De-
 liverance, and what good things he will give to such as
 have been exercised thereby, to make amends for the
 evil they have had. For this very same Reason, the *Pro-*
phets who have spoken unto us in the Name of the Lord, are
set forth for an Example of suffering Affliction, and of Pa-
tience.

ience. The Lord God in his manifold and wonderful Wisdom having on purpose suffered Affliction to be laid on their Loins, that they might the better speak forth in the Name of the Lord his *Truths* and *Promises* concerning it. The belief whereof made themselves to be eminent Examples of Patience under it. For there is no such Speaking or Preaching of any thing, as experimental Speaking or Preaching, when what we have seen with our Eyes, we have looked upon, our Hands have handled; yea yet further, what we have experienced and felt from within and in our selves, we declare unto ye. *Behold we count them happy which endure. Ye have heard of the Patience of Job.* James 5. 11. who for this Cause also seems to have undergone all those Great Sufferings, that he might the better hereby speak and declare true Words and right Words concerning those same Sufferings, and of that *Trust* on the invisible God, which is proved and exercised therein; which he hath accordingly so done. Let us hear some of his excellent Words. *My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live. Though I die, I will not remove mine Integrity from me; Though He (viz. God) slay me, yet will I trust on him.* This again confirms the truth of what was afore-spoken concerning what trust on God means. And what shall we say more on this Subject? *Ye have seen the end of the Lord, that the Lord is very pitiful and of tender Mercy.* By the Examples of *David* and *Job*, both whose latter End was more than their Beginning; Yea, I will add yet further, that by the end of the *Propets* who were kill'd, flay'd, and sawn asunder, as they spoke in the Name of the Lord. When we shall see (which is yet to come) at the very end and distribution of all things, how graciously and bountifully God will deal with all those who have suffered or died for his Name, Word or Truth; when all the great Promises of Scripture shall be turned into Performances, and

and all those things which he hath there spoken of, shall be made good, verified and fulfilled; then it will be found true and returned, *That the Lord is very Pitiful, and of tender Mercy.*

And how little, yea, no Reason at all they had, who heretofore believed not in God, and trusted not on his salvation; but when Persecution or Tribulation did arise for the Word, they were offended. For hath God said, and shall he not bring it to pass? That whatever Trouble, Hardship, Inconvenience or Loss any one shall endure for his sake, or for his word, he will make it up unto them more than an hundred fold, in the time of the Restitution of all things. Yes, most assuredly he shall; *and blessed are those that believe, for there shall be a certain Performance of those things which are told us from the Lord.* This will be so clearly seen at the Distribution and Restitution of all things, that even the Souls of those very same People who heretofore were offended, when Persecution or Tribulation did arise for the Word, will wish and exceedingly desire that they had not been offended, but that they had cleaved and stuck unto that same Word still, and herein followed the Lamb whithersoever he goes; although this same Lamb of God was at last brought to the Slaughter, Isa. 53. 7. For they might have Reasonably yea, and gainfully rest in what is called the Foolish Doctrine, of suffering according to the will of God, 1 Pet. 4. 19. and have trusted on his stay, support and invisible Protection therein, and for those future good things which God that cannot lie, hath promised and reserved for such.

King Agrippa, believest thou the Prophets, I know that thou believest, Acts 26. 27. So I now put you all to it, that shall hear or read these Lines, do you believe the Scriptures, I know that some of ye do believe them. And to such of ye who do believe them, I have made known

known such things from out of the same Scriptures (which shall be certainly fulfilled in their Season, concerning the exceeding benefit and sweetness of suffering for God and his Word, that some of ye may be in love with suffering, and ye could almost wish and desire to experience, and be Partakers thereof your selves, whilst you are in well-doing, as hearing his Word certainly is, or any way for the Word and Truths sake. But as we are unwilling to trust the issue and main event of a Battel, only to raw, fresh and newly disciplined Souldiers, (there should be much teaching and exercise, before they come to real Blows and Fighting) although perhaps these may seem to shew more Heat and Forwardness, more Earnestness and Courage, than old Beaten Souldiers; yet still there is not so much dependance to be had on the former sort, as on the latter. So notwithstanding, what warm Affections or Willingness to take up, and bear the Cross, may arise in your Minds, yet I freely declare, that I should be loth to trust to your standing unto it, if once Constables or Officers were coming to dismiss this Assembly: For when once the Shepherd is smitten, or begun to be smitten, the Sheep will be soon scattered. *I have trodden the Wine-Press alone, and of the People there was none with me,* Isa. 63. 3. said the Captain of our Salvation. For when once they begin to be broken, and the Sparkles of Blood to fly, then the People will be sure to keep far enough off.

According to the Rules and Directions of God's written Word, and according to the Examples of the Primitive Christians, whose Behaviour was when they were disturbed and interrupted in their Assembling of themselves together, they did not for all that, refrain or neglect the assembling of themselves together, although they did not act by way of Violence or outward Noise or Confusion; so ye ought to stand to it still:

still: Although after all that can be said to persuade ye unto it; yet several Hearers at such a time of Trial are like the Children of *Ephraim*, who being harnessed and carrying Bows, turned themselves back in the day of Battel.

As God saith in *Isaiah* (which is to be understood of Christ and his Ministers) *Behold, I have made thee a Witness, and a Leader unto the People*: So in a day of such kind of Battel or Trial, the Ministers and Preachers of the Word, are the Captains and Leaders who first stand in the Brunt; for commonly the Persecution first begins with, and is levelled against them.

My God who hath trained and exercised me on by little and little, hath now at length taught and instructed me how to behave my self, even by *Preaching in Prison* (see *1 Pet. 3. 19.*) (which I did not understand so well at first, as I have done more lately: But by my former Ignorance of this kind, I have lost ground, and I have not gained so much by Suffering as I might have done) and by speaking out, and proclaiming the very same Words in Prison, for which I have been imprisoned, Day after Day, and Night after Night, and by laying before them, and mentioning unto them, the exceeding sinfulness, unreasonableness, and danger thereof, as to futurity, which my Persecutors subject themselves unto, in dealing thus injuriously, and oppressively, and cruelly with me, only for my opening and alledging such and such things out of the Scriptures, the Law of the Most High God; that I hope by this time, the Sinners and Transgressors are somewhat afraid, lest they should be tormented yet more, when the time of their Punishment, and the day of their Calamity is come; so that my Persecutors are well nigh wearied out (for sometimes even their Hearts and Consciences do recoil within them) to put me much more, or hold me long in Prison; so that I hoped I should

ould have trusted on God in a way of Duty. I have
 een a mighty and powerful effect of this my Preaching
 in Prison : When the Goaler or Messenger's Wife hath
 een sent to interrupt and forbid me in it, she hath
 rembled like an Aspen Leaf ; and I have thereupon
 immediately asked her the cause of her fear, for she
 was assured beforehand, that I would not fight, nor
 use violence : 'ut an inward Rebuke of God in the
 Soul and Conscience, as also an Apprehension that
 there will be a Calling for, and an Hearing of the
 same things over again, When the great Day of his
 Judgment is come, will make any one that hath the
 Faith and Knowledge thereof (as she had some) to
 tremble like the Leaves of the Forrest ; especially,
 when they do such things to obey Man, which in
 duty to the Great God over all, they ought not to
 do.

Blessed be God for it, this Scripture hath been lit-
 terally fulfilled in me, *The Mouth of the Upright shall*
deliver him, Prov. 12. 6. For my Mouth, whilst I was in
 Prison, only by speaking words of Uprightness and
 Truth, hath caused, yea, and commanded Deliverance
 for me. And so I who understood thus much, and al-
 so I who had experienced so much of the Divine Good-
 ness, Protection and Deliverance herein ; for I am now
 become an Old Souldier, whose Talent lies in Suffering,
 and not in outward Fighting ; or rather in Fighting
 with the Sword of my Mouth, than with any outward
 Weapon ; for I handle not Sword, Pike or Spear, but
 only the Pen of a ready Writer ; I hope I should have
 committed my Soul unto God in well-doing (which
 the Preaching and Ministry of the Word is) as unto a
 faithful Creator, not trusting in my self (Remembring
 well the Story of that Boasting Pseudo Martyr in Queen
Mary's Days) but in God who giveth strength and power
 unto *Israel* ; and who would in the day I should cry unto

him

him for it, strengthen me with strength in my Soul, Psal. 138. 3. Who hath delivered us already from Five Troubles, and doth deliver, in whom we trust that he will yet deliver us.

3dly, In those who when Persecution or Tribulation ariseth for the Word, are offended, there is another thing wanting; and so their Souls are not set in order before they die. That is, they want the fear of God. *And of whom hast thou been afraid, or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart. Have not I held my Peace even of old, and thou fearest me not, Isa. 57. 11.* The Holy Ghost hereby intimating, that such who are afraid of Man, so that they do lie, or dissemble, or commit any other sin for to please and comply with Man, whose Rewards and Punishments are present and visible; but they do not remember God, nor lay it to Heart; that is, think thoroughly and deeply of him. Because God keeps silence, and holds his Peace now, all this is because they fear not God. *I, even I, am he that comforteth you: Who art thou that thou shouldest be afraid of Man that shall die, and of the Son of Man which shall be made as Grass? and forgettest the Lord thy Maker, that hath stretched forth the Heavens, and laid the Foundations of the Earth, and hast feared continually, because of the fury of the Oppressor, as if he were ready to destroy, and where is the fury of the Oppressor? Isa. 51. 13, 14.* Persecution or Tribulation, could never have its designed Effect, which the Devil intends in raising and stirring it up, unless the People on whom it falls, did fear Man the visible Instrument and Inflicter thereof, or some outward Evil to their Body or Estate, which that same Persecution or Tribulation might bring on them. Now the intended effect of Persecution is, either to affrighten from Duty, or to put

a stumbling Block, and occasion of falling, in the way of those who are Persecuted, as by committing of Sin, putting forth their Hands unto Iniquity, consenting with the Deed of them, partaking with their Persecutors Sins, or such like. But if in all these, and the like cases and instances of Trial and Temptation, People did not fear neither the Persons of the Oppressors and Persecutors themselves, nor yet that present Evil and Inconvenience they would lay upon them, than as Christ Jesus their Forerunner, (*who in that himself hath suffered, being tempted, he is also able to succour them that are tempted*) said upon another not much unlike Occasion; inasmuch as every Persecution is a temptation: *The Prince of this World cometh, and findeth nothing in me*: So although the Devil is coming to raise a storm of Persecution, Affliction and Tribulation against us, by such of our Fellow-Creatures, his incarnate Instruments, yet seeing we know and are provided, and our Minds are armed beforehand against the worst he or they can do, let him be never so wroth and go out to make war with the Remnant of the Seed which keep the Commandments of God, and particularly that his Commandment in *Acts 4. 19. We ought to hearken unto, and obey God more than Man*; and so we ought to fear God more than Man, according to *Luke 12. 4, 5* As long as we have this inward Grace and Knowledge, this Strength and Resolution of Soul, which is to *have the Testimony of Jesus Christ*, here it is impossible that the Devil should overcome them, or at least not totally and finally.

The Knowledge and Wisdom of God in the Scriptures, goes to the very bottom and Reason of things; whereupon it may be observed, that the Exhortation which therein is given, to confirm the Souls of the Disciples and Servants of Christ, touching

ing this matter, that through much Tribulation they must enter into the Kingdom of God; I say, all that Exhortation runs and speaks on this wise, namely, that we should *fear God more, and fear Man less*. This is the drift and design of those two great Places in *Isaiah* 51. 13. and 57. 11. as also of that Command of Christ, in *Luke* 12. 4. 5. Mind diligently what excellent Reasoning and Truth, is couched and contained in those Words, *Who art thou, that thou shouldest be afraid of Man that shall die? and of the Son of Man, which shall be made as a man*. Do but see him, and narrowly look upon him. Is not Man a weak frail Lump of Clay, just enlivened? And what a fluid and uncertain perishing thing, is that puff of Breath which is in his Nostrils? Think thoroughly hereof, and then tell me, is this poor thing of Dying Man, a fit Object to make thee or any one to tremble, or thy Heart to shake? when perhaps, yea probably (for this is often the case of Persecutors) himself trembles, and his Heart shakes at the apprehension of what God will do unto his Soul, when his Body shall drop as a Carcase into the Earth? Is this little and dying Man more to be pleased, than the Great and Ever-living God? in no wise, far be it from us. Ye do all now assent at the Hearing thereof, but they only do labour and endeavour to please God more than Man, who fear him and think on his Name.

Let them who commit Sin, or omit Duty to please such a Rich Man, or the like, take a Shovel or Spade, and go to the Grave of that Person after he is dead (in case the other survives him) and dig there, to behold his Corps, and see what an ugly medley of Stink, Corruption and Bones he made his Idol to please, whilst it was in Life. A sinful and ungrateful Wretch, that I should ever displease the Glorious

and

and Immortal God for to please, gratifie, or comply with such a little, vile and ugly Lump as this is. Or if we do but see and narrowly look upon, and consider Man, as he lies upon his Dying-Bed, gasping for the last Breath, almost choaked with Flegm, and when the shadow of Death sits upon his Eye-lids, coughing and panting, and groaning, and fetching his Breath short, till he breaths out the very last. And surely then such must be ashamed that ever made Man his Defence (who cannot preserve and deliver his own Soul from flying out) or who to please, gratifie, comply with, or to get the favour and good Will of this dying Creature, hath contracted sin and guilt in his Conscience, incurred the wrath and displeasure of the Lord God, which will remain and abide on the guilty Soul, when all the gifts and benefits had from Man do perish with him, and come to an utter and fearful End. This is certain, the more one knows of God, and of his infinite exceeding Greatness; All Nations before him (taken all together and much more so, then is a single Person) are as Grasshoppers: The more we know or consider of this, the less regard or respect we have unto Man. And therefore it is observable, that when the Prophet speaks of the fear of the Lord, and of the glory of the Lord when he ariseth to shake terribly the Earth, it is thereupon immediately subjoyn'd, *Cease ye from Man whose Breath is in his Nostrils, for wherein is he to be accounted of?* Isa. 2. 21, 22. intimating thereby, as if we should draw off utterly, and quite abstract from Man, in order to better apprehend and know the Greatness and Glory of God. As also his Spirit doth here tacitely reprove that Deference and over Estimation which hath been given unto Man in former Generations, and continues at this day. I speak to your shame, for some have not the knowledge of God. But now in the latter days, very near drawing on, when the Lord ariseth to shake terribly

bly the Earth, people will then know better, that the Lord alone may be exalted in that day. That though Man who hath abounded in Riches or Power, hath heretofore been much set by and accounted of by a parcel of their Fellow-Creatures. But this was their Ignorance; for the Riches, Power or Authority were not Man's but God's, even at that very time, altho' worldly People do not discern as much. And also there is so very little of intrinsick Good in worldly Riches, Honour and Rule, that even thereupon also Man is not to be accounted of. Christ will at length *put down all Rule, and Authority, and Power*, according to what is written, **1 Cor. 15. 24.** notwithstanding now a days people make such a stir and contention about it in the World.

This is certain again, That the more like to God and to Christ any one is (this is true Religion to imitate him whom thou worshippest, said one of the Antients) The less Regard or Respect he hath to the Person of Men. *And such have not the faith of our Lord Jesus Christ, the Lord of Glory with Respect of Persons.* James **2. 11.** which Title, *the Lord of Glory*, is most appositely, and properly there put, because such of his faithful People who discern the Glory of Christ, that so infinitely much excelleth, will not much value any Glory of Men. It is thus written of Almighty God, *He accepteth not the Person of Men, nor regardeth the Rich more than the Poor, for they are all the work of his hands*, Job **34 19.** and of Jesus Christ; *Master, we know that thou art true, and teachest the way of God in truth, for thou regardest not the Person of men.* Mat. **22. 16.** Let this mind be in you, which was in Christ Jesus, who did not regard the Persons of Men; That is, he would not commit Sin, nor neglect his Father's Business for the sake of them. Every one may, yea they ought so far not to regard the Persons of Men, as not to consent unto Sin or Evil out of Respect unto, or to please Men; nor yet to neglect Duty,

Duty, and in all things pertaining to God, *to do as we used to do aforetime.* Dan. 6. 10. according as his written Word, and the Dictates of our Conscience being guided thereby, do instruct us. Let men give what Commandments, Orders, or Forbiddings they will in Matters pertaining to Religion, in and amidst all these, the Israel, that is, the true People of God know what they have to do.

To preach against having Respect of Persons, or Idolizing Man is not improper and unseasonable, as the World stands at this Day.

For in the Souls of such who have the Faith of Jesus Christ with Respect of Persons, or who have respect of Persons, there is somewhat wanting, *viz.* That God-like Mind, and Christ-like Mind, as not to accept Persons, nor regard the Rich more than the Poor, for they are all the work of his hands; for they are all Creatures of the same God. But this is one of the most abounding and spreading Sins of this Age and Nation, to respect Persons and idolize Man, which is crept in among the Religious also, to the Shame and Scandal of their Holy Profession, and of their High and Heavenly Calling in Christ Jesus; For almost all the Talk and Conversation abroad in the World, which the Underlings have with their Superiors, the Substantial and Rich People, commonly called Gentlesfolks, is to say as they say, and as they would have it, although it be in them to flatter, lye, and fain. It continues to be fulfilled at this day, *They speak vanity every one with his Neighbour.* (Doth not almost all the Talk and Conversation abroad in the World amount to much more than Vanity) *with flatterings lips, and with a double heart do they speak.* Psal. 12. 2. in the Margent there; for a *double heart*, is, an heart and an heart; That is, one heart in one sort of Company, and another in another. But what doth all this tend unto? Or what will be the hurt and ill consequent of it. It is so

much Sin in the mean while, and will be punishment hereafter, according to what the Spirit of Truth saith, *The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.* Ver. 3.

As it was said, the more any one knows of God, and the more like any one is unto God, the less regard he hath to Man; So this stands upon Reason, for the Less must give way unto, and be swallowed up by the Greater. One that is afraid of the roaring and devouring of a Lion, is not altogether so much afraid of the humming of a Stinging Bee; And so one who is afraid to stand in the Mouth of, and then to hear the Report of a Cannon loaden with Powder and deadly Bullet, yet he is not altogether so much afraid of a Popgun. Even so it is here, should not his Excellency make us afraid? Should not the infinitely exceeding Greatness of God over Man make us much more fear God than Man; and so accordingly all they do as much fear him proportionably, who know and apprehend him by Faith.

But say what thou wilt on this Subject, here is one Objection against it still, for it is evident, that the Generality of People fear Man more than God, because the Punishment of Man is present and sensible, but the wrath of God is future and invisible. Indeed the wrath of God in this Life is intelligible, and a little sensible and perceivable; but people do make a shift to harden and render themselves insensate against it. Nevertheless, consider the thing thoroughly, take the wrath of God as it will be in the length, severity, and duration thereof, and then it is as much more to be feared than the Wrath and Displeasure of Man, whose Fury soon vanisheth into nothing, and the utmost he can do is *to kill the Body*, which is only to break the Husk or Shell, but not to touch the Man himself) as the vast Fabrick of the World doth exceed in Dimension the Bulk of one single Man. When the Soul shall depart from the Body, then the
judgment.

judgment written. *Psal. 149. 9.* to be executed the vials of wrath will be then poured out. Then is it that the Souls of the Sinners and of the Guilty, will have a more terrible and lasting apprehension of the dreadful Majesty and Presence of God in coming *near to them in judgment.* *Mal. 3. 5.* and Punishment than the *Israelites* had of the appearance of his Angel on Mount *Sinai*, or as the consternation and fear we are now in amidst the most dreadful Thunder and Lightning, in an horrible Tempest or Earthquake. For then the Soul will be *Magor missabib, Terrour round about*, all shivering and exceeding trembling and quaking; when also the tormenting Passions shall be stretched out to the utmost, and she will fear as much as is possible to fear. What shall I say more? Even this, The more we fear God in this Life, the less we shall slavishly fear him in that which is to come, with that kind of fear which gendreth Bondage; which only will be the Portion of the Sinners, Wicked, and Ungodly. *Upon whom he shall rain snares, fire and brimstone, and an horrible tempest; This shall be the portion of their Cup.* *Psal. 12. 6.* And we cannot fear God greatly in this Life, as *Obadiah* did, That is, above and more than all things besides, unless we know and apprehend him by Faith. *And this is the victory that overcometh the World, even your faith.* *1 John 5. 4.* This is the very Reason why some Elect People (The Lord add unto them how few soever they be, an hundred fold) do fear God more than Man, even their Faith; for such believe, that he is the Great Law-giver, able to save and to destroy, that as he doth good, so he can punish. That he can, and also will, where he hath threatned so, inflict worse, and more terrible, and evil things, than what Man now doth in his utmost rage and malice. *But I will forewarn you, whom you shall fear; Fear him which after he hath killed, hath power to cast into Hell; Yea, I say*
unto

unto you, fear him. So I say again, and testify the same over and over, fear God more, and fear Man less; and then ye will not be of that kind of Hearers, who when Affliction or Persecution ariseth for the Words sake, immediately they are offended: Which Temper and Disposition the Lord having shewed unto me by his Spirit, that most People are of; accordingly he hath directed, and put the foregoing Words into my Mouth, to fill and make up what is yet lacking and wanting in them, even the inward qualifications of Boldness, and Trust on God, the Spirit of Knowledge, and the fear of the Lord. Let therefore the Spirit of the Lord rest upon us, and let himself give unto us the Spirit of Wisdom and Understanding (whereby we shall be enabled to trust on him) the Spirit of Counsel and of might (therein is included Courage and Boldness) the Spirit of knowledge and of the fear of the Lord. Repent and do the first Works, that none of those things afore-spoken of, be found wanting in ye, lest your Souls be not set in order before ye die, and they go out of these Bodies, as to which the time approacheth near, and is just at hand.

As for my part, rather than go out all my Days in a course of Perfunctory outward Worship, or Worldly Prosperity, I had rather be ranked among the number of those to whom Christ shall say at the last Day, *Ye are they which have continued with me in my Temptations, and I appoint to you a Kingdom, as my Father hath appointed to me, Luke 22. 28, 29.* And I would to God, that your Minds have been worked into such a good and resolved frame, by the things that have been spoken unto you out of the Book of the Lord, that ye will also avouch your selves unto Christ, who is the word, (so that he who doth it for the Words sake, doth it for Christ's sake.) *Lord, I am ready to go with thee, both into Prison, and to Death, Ver. 33.* And then there is assured and

and well-grounded Hope, if this firm, constant mind be in you ; (for *Peter* who said and boasted this, his Faith did fail, and himself did flag and deny, when it came to an upshot and Trial) that such Men and Women, who are *willing to continue with Christ in his Temptations* (it is said in the Plural Number, for the manifold kind of them) will inherit the Kingdom which he hath appointed. It is better (if the will of God be to suffer it so far) to die in a Prison upon a Bed of Straw, and from thence go to Heaven, than to be *cloathed in Purple and Fine Linnen*, and to *fare sumptuously every day*, Luke 16. 19. or to die on a Damask Bed in a Palace, and to go to Hell.

FINIS.